JUSTYK

COMMUNICATIONS

A Comprehensive Framework for Liberation-Centered Communications Practice

Developed by Suman Saurav

Justyk Communicator

Co-Founder and Co-ED of Comms for a Cause

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This grows from roots the foremothers tended in secret, who kept fire in their throats when the world wanted silence, who wove knowing into song, into soil, into the sinew of survival, who planted language in the cracks of empire, knowledge kept alive in whispers, in rituals, in the quiet insistence that another world is not imagined, but remembered.

ACKNOWLEDGEMENT

For my husband, Kabir —

who built me a home where my wildness could rest,
who held space when I needed to break things and rebuild them,
who never asked me to be smaller so he could feel bigger,
who reminded me that being happy is not indulgent, but the most important work.

This framework exists because you made a life where my becoming was possible.

Raaya, thank you for being my safe harbor and my favorite argument.

TABLE OF CONTENTS

JUSTYK FRAMEWORK OVERVIEW

PART I

THEORETICAL FOUNDATIONS

01 **Introduction:** Communicating at the End of the World

02 **Epistemological Roots:** Tracing the Lineages

PART II

THE JUSTYK METHODOLOGY

03 **Redefining Communications:** From Strategy to Infrastructure

04 **The Four Pillars:** Epistemological Foundations

PART III

JUSTYK ACROSS SCALES & CONTEXTS

05 **Communications as World-Making**

06 **Assessment Tools**

"This is not a tactics manual. It is an invitation to paradigmatic shift."

TABLE OF CONTENTS

JUSTYK FRAMEWORK OVERVIEW (CONTINUED)

PART IV

PARADOXES, ACCOUNTABILITY & EVOLUTION

07 **Navigating the Paradoxes** of Liberation Communications

08 **Accountability:** To Whom and For What?

09 **Justyk as Living Framework:** Limitations and Evolution

PART V

LINEAGES, TOOLS & INVITATIONS

10 **Intellectual and Movement Lineages**

11 **Practical Tools for Justyk Practice**

12 **Invitation:** Joining the Work

> *"We do not own stories; we are entrusted with them. We move at the speed of trust, the speed of grief, the speed of collective care."*

PART I

THEORETICAL FOUNDATIONS

01 Introduction: Communicating at the End of the World

02 Epistemological Roots: Tracing the Lineages

PART I: THEORETICAL FOUNDATIONS

1. INTRODUCTION: COMMUNICATING AT THE END OF THE WORLD

We are communicating at a hinge point in history. The systems that have organized human life for the past several centuries—capitalism, colonialism, extractive modernity—are collapsing under the weight of their own contradictions. The climate is unraveling. Authoritarianism is rising. Economies are failing the majority while enriching the few. Millions are displaced, grieving, organizing, resisting.

> "This is not a temporary crisis to be managed. This is Pachakutik—the overturning of space-time, the end of one world and the potential birth of another."

In this moment, the communications frameworks that dominate institutional practice—developed in corporate boardrooms, advertising agencies, and Western universities—are not merely insufficient. They are actively harmful. They were designed for a world that assumed stability, growth, and the neutrality of institutions. They treat communication as a tool for persuasion, branding, and message control. They optimize for metrics (reach, engagement, conversion) that have little to do with justice and everything to do with the reproduction of power.

THE HINGE POINT OF HISTORY

- Dominant Systems (Collapsing)
- Pachakutik (Emerging)

1. INTRODUCTION: COMMUNICATING AT THE END OF THE WORLD (2/2)

Justyk Communications emerges from a different question: What would it mean to communicate not for the preservation of the dying world, but for the birth of the one we need? This framework is not an improvement on dominant models. It is a reconceptualization of what communication is and what it does.

> "Where mainstream communications treats messages as commodities to be distributed, Justyk understands communication as **infrastructure**—the relational, epistemological, and spiritual foundation upon which movements build power, survive repression, and prefigure liberated futures."

Dominant models measure success through reach, impressions, engagement, and conversion. These metrics are not neutral measures of "impact"—they are ideological. They assume that more visibility is always better (ignoring the dangers of surveillance). They treat human relationships as transactional (audiences as markets to be captured). And they privilege the measurable over the meaningful, the viral over the durable, the individual over the collective. When movements adopt these metrics uncritically, they inevitably replicate the logics of the systems they oppose.

This is not a tactics manual. It is an invitation to paradigmatic shift.

SPIRAL OF TRANSFORMATION: PACHAKUTIK

- Linear Time (Old World)
- Spiral Time (New World Birth)

PART I: THEORETICAL FOUNDATIONS

1.1 METRICS AS IDEOLOGY

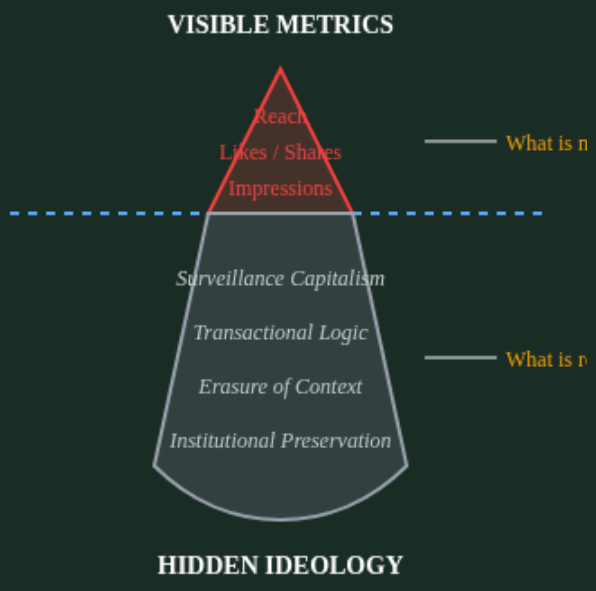
Dominant models measure success through reach, impressions, engagement, and conversion. These metrics are not neutral measures of "impact"—they are ideological.

> *"When movements adopt these metrics uncritically, they inevitably replicate the logics of the systems they oppose."*

These conventional metrics carry three dangerous assumptions:

- **Visibility Bias:** They assume that more visibility is always better, ignoring the dangers of surveillance for marginalized communities.
- **Transactional Relationships:** They treat human relationships as transactional exchanges, reducing audiences to markets waiting to be captured.
- **Quantification over Quality:** They privilege the measurable over the meaningful, the viral over the durable, and the individual over the collective.

THE IDEOLOGY OF METRICS



VS. JUSTYK ALTERNATIVE

✕ Reach (Quantity)	→ **Depth (Relation)**
✕ Viral (Ephemeral)	→ **Durable (Infra)**
✕ Transactional	→ **Reciprocal**

PART I: THEORETICAL FOUNDATIONS

1.1 THE VIOLENCE OF DOMINANT COMMUNICATIONS MODELS

COMMUNICATIONS AS EXTRACTION

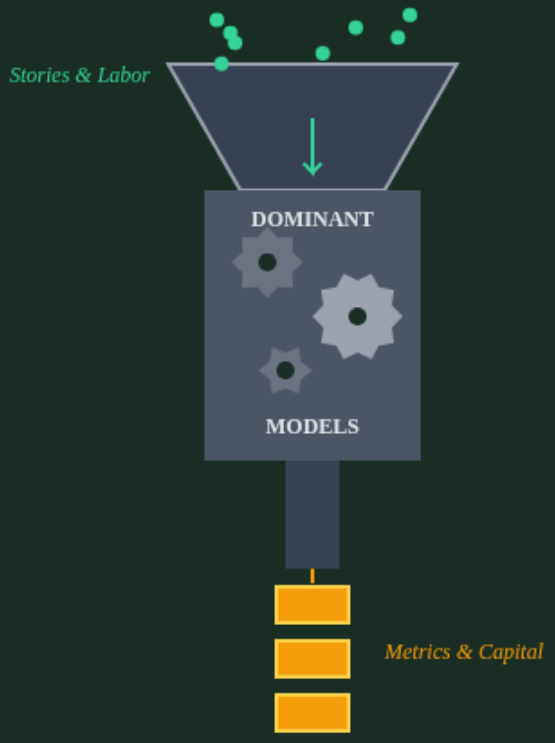
Dominant frameworks—Strategic Communications, Public Relations, Marketing, Crisis Communications, Science Communications—share a common logic: extraction.

They extract stories from communities to feed institutional narratives. They extract attention from audiences to generate metrics. They extract emotional labor from communicators who are told to remain "professional" while witnessing trauma.

> "This extraction is not accidental. It mirrors the logic of capitalism and colonialism: treating human life, labor, and knowledge as raw materials to be processed for institutional gain."

This process commodifies lived experience, turning deep relational knowledge into transactional content. The primary beneficiary is never the community; it is the institution that converts this extraction into legitimacy, funding, and control.

THE EXTRACTION PIPELINE



- **Source:** Communities, Survivors, Lived Experience
- **Mechanism:** PR, Marketing, Strategic Comms
- **Product:** Metrics, Brand Value, Institutional Narratives

THE MYTH OF NEUTRALITY

Neutrality is a myth that serves power.

When we claim to be neutral, we are actually centering the perspectives of those who benefit from the status quo while erasing the knowledge of those harmed by it.

(HARAWAY, 1988; WYNTER, 2003)

METRICS AS IDEOLOGY: MAPPING THE IMPACT

Dominant models measure success through reach, impressions, engagement, and conversion. These metrics are not neutral—they are ideological. They prioritize extraction over care and visibility over safety. Justyk reconceptualizes these coordinates.

HYPER-VISIBILITY / SURVEILLANCE
EXTRACTION / TRANSACTION
CARE / RECIPROCITY
INVISIBILITY / ERASURE
EXPLOITATION / VIRAL TRAUMA
Dominant model "success". High reach, viral content, but relies on extracting trauma porn or surveillance capitalism. Dangerous for marginalized bodies.
STRATEGIC AMPLIFICATION
Ideally Justyk. Visibility is consensual, protective, and serves to redistribute power. Stories are shared with care and control remains with the community.
SHADOW EXTRACTION
Data mining, algorithmic surveillance without public recognition. Knowledge is taken from communities without credit or benefit (e.g., academic extraction).
DEEP ORGANIZING / SAFE HARBOR
Core Justyk Practice. Low visibility is a tactic for safety. Building infrastructure, trust, and intimate networks (Ayllu) away from the gaze of power.
Dominant Default
Justyk Aspiration
Justyk Foundation

PART I: THEORETICAL FOUNDATIONS

1.2 THE GAP IN MOVEMENT COMMUNICATIONS

Even within progressive movements, communications practices often unconsciously replicate capitalist logics. The pressure to compete for attention and funding forces organizations into extractive patterns. Justyk offers a different paradigm.

DOMINANT LOGICS (REPLICATION)

URGENCY CULTURE

Speed over consent.
Reaction over reflection.

VISIBILITY POLITICS

More eyes = better.
Ignoring surveillance risk.

EXTRACTIVE STORYTELLING

Survivors as content.
Transactional value.

PARADIGM SHIFT

JUSTYK ALTERNATIVE (LIBERATION)

CAPACITY & CARE

Moving at the speed of trust.
Rest as infrastructure.

STRATEGIC OPACITY

Safety over visibility.
Protecting the vulnerable.

RECIPROCAL RELATIONS

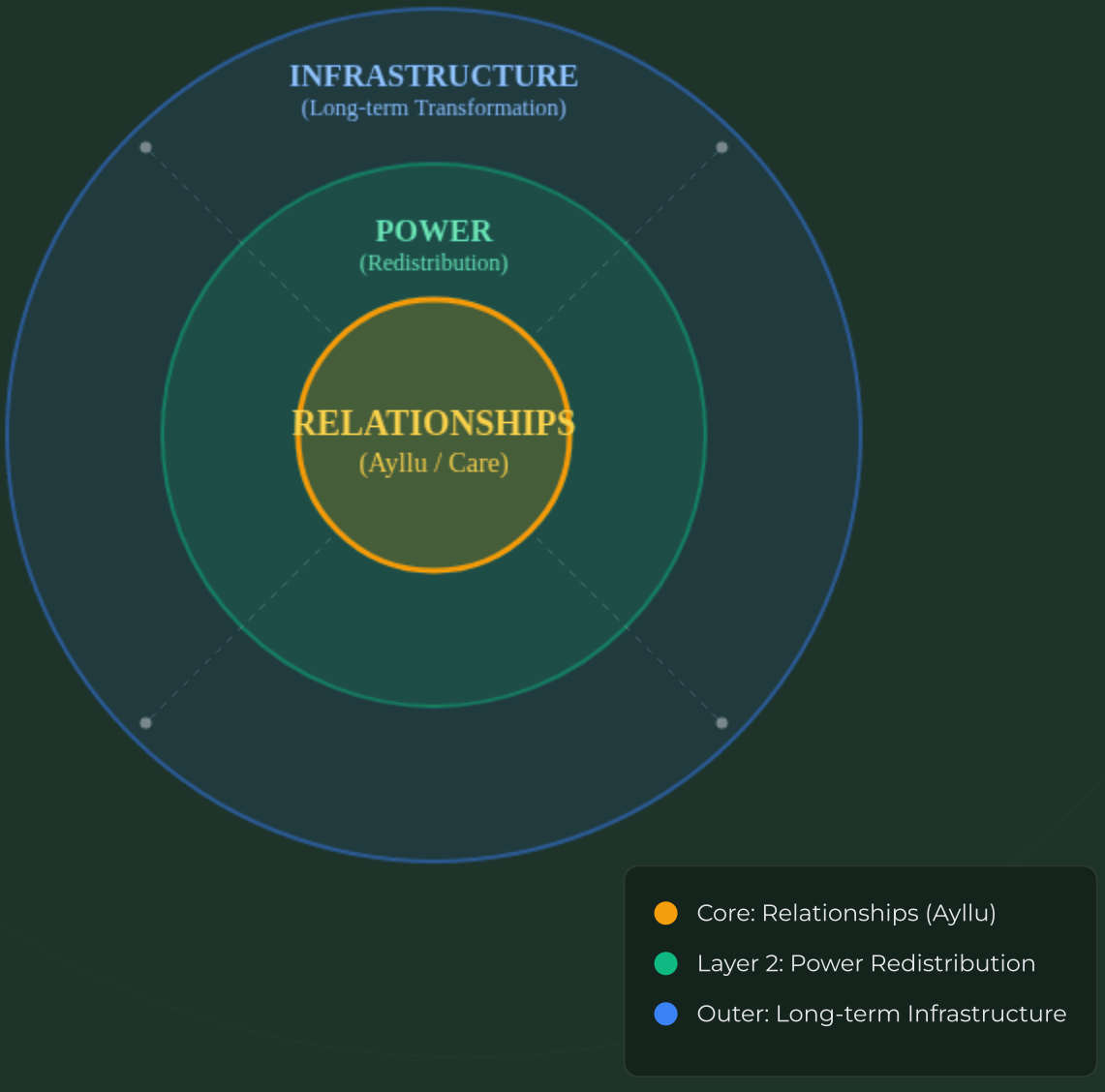
Community as kin (Ayllu).
Ongoing stewardship.

> *"Justyk does not offer judgment. It offers an alternative. It shifts from extraction to infrastructure."*

1.3 WHAT JUSTYK OFFERS: A DIFFERENT PARADIGM

Justyk Communications shifts the fundamental question from "How can we communicate more effectively?" to "What does it mean to communicate in service of collective liberation?"

- Redefines success not as metrics, but as the strength of relationships.
- Reconceptualizes "audience" as an **ayllu** (kinship network).
- Understands communication as infrastructure for world-building.



PART I: THEORETICAL FOUNDATIONS

1.4 WHO THIS FRAMEWORK IS FOR

Justyk emerges from the experiences of a trans, Dalit, neurodivergent communicator navigating Global South and climate justice movements. It is offered to others who find themselves similarly unserved by dominant frameworks.

Movement Communicators

Those who feel the deep dissonance between what they are taught in traditional schools and what their liberation work actually demands.

Frontline Organizers

Building power in contexts where visibility is dangerous, not protective, and where security is paramount.

Global South & Marginalized Communities

Indigenous, disabled, and marginalized peoples tired of having their knowledge dismissed as "anecdotal" or "biased."

Long-Haul Builders

Those who refuse to sacrifice their movements' integrity for short-term metrics and are building infrastructure for generations.

World-Transformers

Anyone who understands that we are living through the end of one world and must communicate in service of the next.

1.5 HOW TO READ THIS DOCUMENT

This is not a tactics manual or a step-by-step guide. It is a knowledge base—a synthesis of epistemologies, a mapping of paradoxes, and an invitation to collective practice. The question is not whether Justyk is "right," but whether it is useful for the work of building the world we need.

- **Part I:** Situates Justyk within its intellectual and movement lineages.
- **Part II:** Articulates the methodology and the four pillars.
- **Part III:** Explores Justyk across scales and domains.
- **Part IV:** Names paradoxes and offers frameworks for accountability.
- **Part V:** Offers practical tools and invites collective critique.

A NONLINEAR PATH OF ENGAGEMENT

READ AS NEEDED

Engage deeply with sections relevant to your current struggle.

SKIP SECTIONS

Bypass what doesn't serve you right now; nonlinear reading is encouraged.

RETURN OFTEN

Use this as a reference and anchor during moments of crisis or planning.

ADAPT & REMIX

This work belongs to movements. Argue with it, adapt it, make it yours.

"It is an invitation to paradigmatic shift."

PART I: THEORETICAL FOUNDATIONS

2. EPISTEMOLOGICAL ROOTS: TRACING THE LINEAGES

Justyk Communications does not claim originality. It is a synthesis—a bringing together of epistemologies, practices, and frameworks that have been developed over centuries by those resisting oppression. The name itself is a portmanteau: JUstice, SenTypensar, AYllu, and KPachaKutik. Each of these concepts carries its own lineage, its own history of struggle, and its own cosmology.

> "This section traces those roots—not comprehensively, but as an acknowledgment of debt and an invitation to go deeper."

This framework is rooted in:

- **Justice:** Liberation, not inclusion.
- **SenTipensar:** Feeling-thinking as decolonial practice.
- **AYllu:** Kinship, community, and resistance to extraction.
- **PachaKutik:** World-reversal and prefigurative transformation.

SYNTHESIS OF ROOTS

The synthesis of four foundational concepts into a unified framework for liberation.

2.1 JUSTICE: LIBERATION, NOT INCLUSION

REFUSING REFORM: THE LOGIC OF LIBERATION

The "Justice" in Justyk draws from Black feminist thought, decolonial theory, and abolitionist frameworks. It refuses the liberal logic of "inclusion" or "diversity"—the idea that justice means bringing marginalized people into existing oppressive systems. Instead, it demands liberation: the dismantling of those systems and the construction of new ones.

SYSTEMIC DISMANTLING
INCOHERENT STRATEGY
Attempts to dismantle systems using reformist tools. Often results in confusion or burnout without achieving structural change.
ABOLITIONIST JUSTICE
The Justyk Goal. Active dismantling of oppressive structures (abolition) coupled with the creation of life-affirming alternatives. Liberation, not just inclusion.
LIBERAL INCLUSION
"Diversity & Inclusion" initiatives. Adds marginalized faces to oppressive systems without changing the structure. Reinforces the status quo.
RADICAL POSTURING
Using radical language ("decolonize," "liberation") for branding while maintaining institutional power structures. Dangerous co-optation.
REFORM / ADJUSTMENT
TRANSFORMATION / NEW WORLDS
SYSTEM PRESERVATION

● Dominant Model ● Justyk Approach ● Risk Zone

2.2 SENTIPENSAR: FEELING-THINKING AS DECOLONIAL PRACTICE

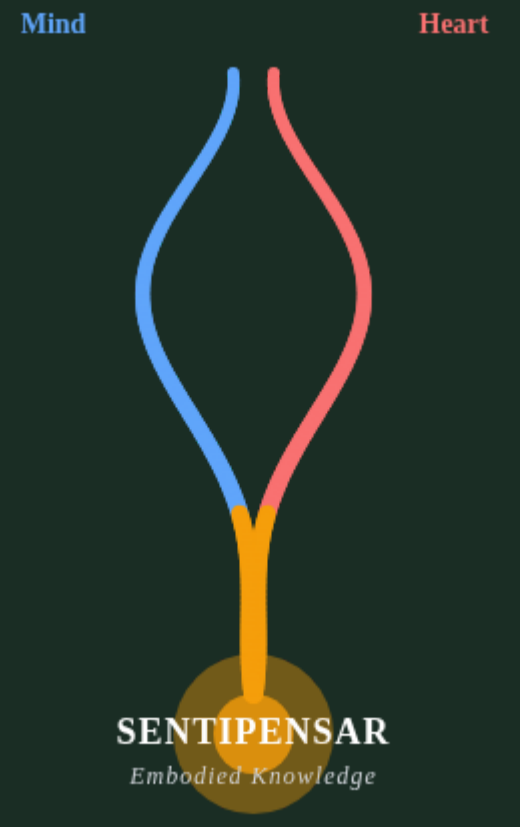
Origin and Cosmology: Sentipensar was articulated by Colombian sociologist Orlando Fals Borda, who learned it from the Momposino peasants of Colombia's Caribbean coast. It describes a way of knowing that refuses the Cartesian split between mind and body, reason and emotion, thought and feeling.

> "To **sentipensar** is to think with the heart and feel with the mind—to recognize that knowledge is always embodied, affective, and relational."

Challenging Colonial Epistemology: Western epistemology, rooted in Enlightenment rationalism, positions reason as superior to emotion and mind as separate from body. This binary has been weaponized to delegitimize the knowledge of those deemed "too emotional": women, Indigenous peoples, the Global South, disabled people. The demand for "objectivity" has functioned to silence those whose lived experiences contradict dominant narratives.

Sentipensar in Practice: To practice sentipensar in communications means rejecting the false binary between "professionalism" (stoic, detached) and "activism" (emotional, biased). It means recognizing that a mother's dread in a racially policed neighborhood is not "subjective bias"—it is embodied knowledge of systemic violence.

THE WEAVE OF FEELING-THINKING



PART II

THE JUSTYK METHODOLOGY

03 Redefining Communications: From Strategy to Infrastructure

04 The Four Pillars: Epistemological Foundations

PART II: THE JUSTYK METHODOLOGY

3. REDEFINING COMMUNICATIONS: FROM STRATEGY TO INFRASTRUCTURE

Justyk Communications is not a set of tactics or a campaign playbook. It is a fundamental reconceptualization of what communication is and what it does in the context of liberation movements. Where dominant frameworks treat communication as a tool for message dissemination, Justyk understands communication as infrastructure for collective survival, resistance, and transformation.

> "Infrastructure, in this sense, is not merely technical. It is relational, epistemological, and spiritual. It includes the networks of trust that allow information to flow safely, the shared language that makes collective action possible, and the practices of care that sustain movements through crisis."

When we say "communications is infrastructure," we mean that it is the foundation upon which movements build power, narrate alternative futures, and enact the world they seek to create. This shifts the focus from the visibility of the message to the durability of the relationships that carry it.

COMMUNICATIONS AS INFRASTRUCTURE

SPIRITUAL INFRASTRUCTURE

Values, Cosmology, Ancestral Grounding

↓

EPISTEMOLOGICAL INFRASTRUCTURE

Shared Analysis, Language, Knowledge Production

↓

RELATIONAL INFRASTRUCTURE

Trust Networks, Ayllu, Reciprocity

↓

TECHNICAL INFRASTRUCTURE

Platforms, Channels, Security, Tools

"The Foundation for Movement Power"

PART II: THE JUSTYK METHODOLOGY

3.1 COMMUNICATIONS AS RESISTANCE TO EXTRACTION

Dominant communications models—rooted in corporate PR and colonial systems—are fundamentally extractive. Justyk refuses this logic, positioning communication instead as a practice of regeneration: circulating knowledge, redistributing power, and nourishing the collective body.

THE LOGIC OF EXTRACTION

EXTRACT STORIES
Mining communities for narratives to feed institutional needs

EXTRACT LABOR
Taking emotional labor from survivors for "content"

GENERATE VALUE
Metrics & profit accrue to institutions, not communities

PARADIGM SHIFT

THE LOGIC OF REGENERATION (JUSTYK)

CIRCULATE CARE
Nourishing the collective body of the movement

REDISTRIBUTE POWER
Sharing resources, access, and decision-making

BUILD CAPACITY
Strengthening infrastructure for long-term survival

> *"If our communications practices replicate extraction, we cannot build toward liberation. Communication must be a practice of regeneration."*

GUIDING PRINCIPLES FOR PRACTICE (1-3)

> These principles are not a checklist. They are an orientation—a way of approaching the world and the work of communication.

01 JUSTICE AS HORIZON

We do not communicate to "raise awareness." We communicate to build power, redistribute resources, and transform systems. Justice is not a goal to be achieved but a direction we move toward together.

02 KNOWLEDGE AS COLLECTIVE AND SITUATED

We reject the notion of "objective" or "universal" knowledge. All knowledge is situated within specific histories, geographies, and struggles. We center the knowledge of those closest to harm.

03 LANGUAGE AS WORLD-MAKING

Language does not merely describe reality; it creates it. The words we use can either reinforce oppressive systems or prefigure liberatory ones. We use language that expands the imagination of what is possible.

GUIDING PRINCIPLES FOR PRACTICE (4-6)

> Continuing our orientation toward regeneration, these principles challenge us to rethink ownership, power, and metrics.

04 CONSENT AS ONGOING AND COLLECTIVE

Consent is not a one-time transaction. It is an ongoing negotiation that respects the agency, safety, and self-determination of communities. We do not own stories; we are entrusted with them.

05 AMPLIFICATION AS POWER-SHARING

To amplify is not simply to repost or quote. It is to cede space, redistribute visibility, and shift structural power toward those who have been systematically silenced.

06 RELATIONALITY OVER REACH

The strength of our movements is not measured in impressions or followers, but in the depth and durability of our relationships. We prioritize trust over visibility.

GUIDING PRINCIPLES FOR PRACTICE (7-10)

07 REST AS RESISTANCE

Capitalism demands constant productivity. Justyk insists that rest, grief, and healing are not distractions from the work—they are the work. Movements that do not rest do not survive.

08 SOLIDARITY AS REDISTRIBUTION

Solidarity without material action is performance. True solidarity requires the redistribution of money, platforms, labor, access, and risk.

09 CAPACITY AS SACRED

We reject urgency culture. We move at the speed of trust, the speed of grief, the speed of collective care. We do not sacrifice people for momentum.

10 INFRASTRUCTURE OVER CONTENT

Viral posts disappear. Infrastructure endures. We build for the long haul: secure channels, trusted networks, shared knowledge systems, and practices of care that outlast any single campaign.

4. THE FOUR PILLARS: EPISTEMOLOGICAL FOUNDATIONS

These four concepts are not arbitrarily chosen. They address the core failures of dominant communications models—extraction, binary thinking, transactionalism, and reformism—offering instead a foundation for communications that serve liberation.

JUSTICE

LIBERATION, NOT INCLUSION

Challenges the assumption that communications can be neutral. It refuses the liberal logic of "inclusion" into oppressive systems, instead demanding the dismantling of those systems and the naming of power structures.

SENTIPENSAR

FEELING-THINKING

Challenges the colonial mind/body binary. It honors embodied, affective knowledge as legitimate political data, rejecting the false dichotomy between "professionalism" and "activism."

AYLLU

KINSHIP & COMMUNITY

Challenges the audience-as-market logic. It reconceptualizes communication as relational care and reciprocity (ayni), resisting extraction in favor of collective nourishment.

PACHAKUTIK

WORLD-REVERSAL

Challenges reformist temporalities and crisis management. It insists on transformation—the ending of one world and the building of another—through prefigurative practice and long-term infrastructure.

PART II: THE JUSTYK METHODOLOGY

4.1 JUSTICE: COMMUNICATIONS AS LIBERATORY PRACTICE

PILLAR I: JUSTICE

The "Justice" in Justyk refuses the liberal logic of "inclusion"—the idea that justice means bringing marginalized people into existing oppressive systems. Instead, it demands liberation: the dismantling of those systems and the construction of new ones.

BEYOND INCLUSION

We do not communicate to reform oppressive institutions but to build alternatives that render them unnecessary. Based on abolitionist frameworks (Gilmore, Davis).

NAMING SYSTEMS

We name the system, not just the symptom. We don't say "inequality"—we say capitalism. We don't say "conflict"—we say colonialism. This locates responsibility.

POWER BUILDING

Communication is not just about raising awareness; it's about shifting power. Does this redistribute resources? Does it strengthen organizing capacity?

INTERSECTIONALITY

Recognizing that climate justice, racial justice, and disability justice are interlocking. We cannot address one without the others.

CONCEPT VISUALIZATION: INCLUSION VS. LIBERATION

PART II: THE JUSTYK METHODOLOGY

4.2 SENTIPENSAR: COMMUNICATIONS AS FEELING-THINKING

PILLAR II: SENTIPENSAR

Originating from Colombian sociologist Orlando Fals Borda and Momposino peasants, *Sentipensar* (feeling-thinking) refuses the Cartesian split between mind and body. It insists that knowledge is always embodied, affective, and relational—to think with the heart and feel with the mind.

REFUSING THE BINARY

Rejects the colonial separation of reason vs. emotion. This binary has been used to silence women, Indigenous peoples, and Global South communities as "too emotional."

EMBODIED KNOWLEDGE

A mother's dread or a community's grief is not "bias"—it is situated political knowledge. We treat affect (rage, joy, exhaustion) as legitimate data.

PROFESSIONALISM VS. ACTIVISM

We reject the demand for stoic detachment. "Professionalism" often masks dehumanization. Honest emotion makes analysis more rigorous, not less.

DECOLONIAL PRACTICE

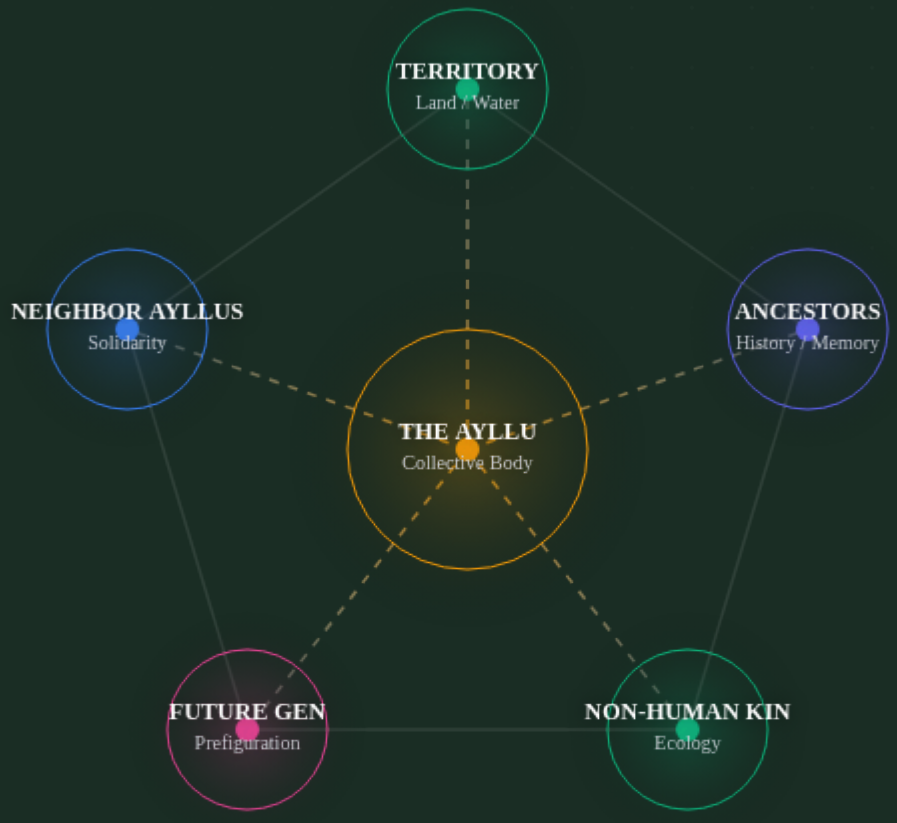
Valuing forms of knowing excluded by Western academia—oral history, spiritual insight, and lived experience—is essential for liberation.

CONCEPT VISUALIZATION: THE WEAVER'S KNOWLEDGE

PART II: THE JUSTYK METHODOLOGY

4.3 AYLLU: COMMUNICATIONS AS KINSHIP

> **Beyond Audience:** In Andean cosmology, the ayllu is the fundamental unit of life—a kinship-based community sharing land, resources, and obligations. Justyk reconceptualizes the "audience" not as a market, but as a web of relationships to be tended through reciprocity (*ayni*).



AYNI (Reciprocity)

Not transactional exchange, but ongoing collective care. "I help you plant today, you help me harvest tomorrow."

RESISTANCE

A structure of collective defense against extraction. Prioritizing mutual aid over individual accumulation.

TERRITORY

Communication rooted in place. Deeply tied to specific lands, mountains, and watersheds.

4.4 PACHAKUTIK

COMMUNICATIONS AS WORLD-REVERSAL

Pachakutik refers to the "overturning of space-time"—a moment when one world ends and another begins. Justyk Communications operates not on the 24-hour news cycle, but on the timeline of transformation.

THE CRISIS

DOMINANT LOGIC: CRISIS MANAGEMENT

Dominant frameworks treat collapse as an aberration to be smoothed over. They aim to return to "stability" and "normalcy," preserving the dying system.

THE HINGE

PACHAKUTIK: THE OVERTURNING

The recognition that there is no return. We are living in the ruins of the old world. Communications must pivot from preserving the status quo to birthing the new. This is the moment of world-reversal.

THE PRACTICE

PREFIGURATIVE COMMUNICATIONS

We do not wait for the future; we enact it. Our channels, language, and relationships today must model the justice we seek tomorrow. Form is inseparable from content.

DEEP TIME

INFRASTRUCTURE FOR THE LONG HAUL

Building secure archives, trusted networks, and intergenerational knowledge systems. We build for a horizon we may not live to see, planting seeds for the next cycle of life.

PART III

JUSTYK ACROSS SCALES & CONTEXTS

05 Communications as World-Making

06 Assessment Tools

PART III: JUSTYK ACROSS SCALES AND CONTEXTS

5. COMMUNICATIONS AS WORLD-MAKING

Justyk Communications is not applied—it is **enacted**. It does not offer templates or playbooks because liberation cannot be templated. Instead, this section explores how the epistemological foundations of Justyk reshape our understanding of communications across different scales: from the intimacy of interpersonal exchange to the infrastructure of global movements.

In each domain, we move beyond the question of "how to message" and engage with communication as a structural practice. We examine how our daily communicative acts build the muscles for the world we are trying to birth.

> "How does communication function as a practice of collective survival, resistance to extraction, and prefiguration of liberated worlds?"

This inquiry requires us to navigate between the micro-politics of care and the macro-politics of infrastructure, understanding that they are fractally related. The way we treat each other in a meeting mirrors the world we build in our movements.

ENACTMENT ACROSS SCALES

Communications functions as the connective tissue across all scales of existence.

5.1 THE ATTENTION ECONOMY AS COLONIAL LOGIC

Extraction of Consciousness

Dominant communications frameworks operate within what has been called the "attention economy"—a system in which human attention is treated as a scarce resource to be captured, monetized, and optimized. This is not a neutral market dynamic. The attention economy is a direct descendant of colonial and capitalist logics that treat human life, labor, and consciousness as raw materials for extraction (Citton, 2017).

> "Platforms are the new extractive industries. They do not extract minerals from the earth—they extract data, affect, and social connection from human beings."

Metrics as Profit

In this system, the metrics that govern this extraction (engagement, reach, virality) are designed to maximize platform profit, not community well-being. Every "like," every scroll, every share generates value—but that value accrues to corporations, not to the communities whose attention and labor produce it. Justyk refuses to treat communication as a mechanism for mining human connection for institutional or corporate gain.

THE PLATFORM EXTRACTION MACHINE

INPUT	OUTPUT
Attention / Affect	Corporate Profit

PART III: JUSTYK ACROSS SCALES AND CONTEXTS

5.1 JUSTYK'S REFUSAL: BEYOND ATTENTION EXTRACTION

Justyk Communications refuses to participate in the attention economy. It recognizes that optimizing for engagement inevitably replicates extractive logics. Instead, we ask: What would it mean to communicate in ways that nourish rather than extract?

THE REFUSAL: REJECTING EXTRACTION

VIRAL CHASING

Refusing to capture attention for the sake of metrics.

METRIC OPTIMIZATION

Rejecting engagement as the sole measure of value.

SURVEILLANCE

Stopping the harvesting of community data.

FROM EXTRACTION TO SOVEREIGNTY

THE PRACTICE: DIGITAL SOVEREIGNTY

OWN INFRASTRUCTURE

Building owned platforms, encryption, and decentralized networks.

DEPTH OVER BREADTH

Prioritizing connection with the *ayllu* over mass reach.

NOURISHMENT

Building relationships of trust and mutual aid.

> *"We do not seek to 'capture' attention. We seek to build the relational infrastructure for collective survival."*

WHOSE KNOWLEDGE COUNTS?

The demand for "objectivity" has historically functioned to silence those whose lived experiences expose the violence of systems that claim to be neutral.

This is not a failure of rigor—it is a structure of power. When dominant frameworks dismiss forms of knowledge as "anecdotal" or "biased," they enforce an epistemological monoculture that excludes the very insights necessary for liberation.

PART III: JUSTYK ACROSS SCALES AND CONTEXTS

5.2 JUSTYK AS EPISTEMOLOGICAL DECOLONIZATION

Justyk Communications is a practice of epistemological decolonization. It insists that the knowledge of those closest to harm is not merely "testimony" to be included—it is analysis, theory, and strategy. A peasant's understanding of land and ecology is not less rigorous than a scientist's—it is differently situated. A survivor's knowledge of violence is not "subjective"—it is grounded in the material reality of systems that academic theories can only gesture toward.

> "We must actively challenge the hierarchies of expertise that elevate Northern academics over Global South organizers... It means treating communication as a site of knowledge democracy."

This has profound implications for how movements communicate. It means creating communications infrastructures that circulate the analysis of grassroots movements, not just amplify their "stories" as raw material for institutional narratives. It means treating communication as a site of knowledge democracy—a practice of collectively producing and sharing the understandings necessary for liberation.

DECOLONIZING KNOWLEDGE FLOW

Hierarchical Extraction

Horizontal Circulation

- Dominant: Extraction from "Subject" to "Expert"
- Justyk: Circulation of Community Analysis

5.3 INFRASTRUCTURE OF SOLIDARITY

> **Structural, Not Symbolic:** Solidarity is not what we say—it is what we build. It is the infrastructure that allows movements to coordinate, share resources, and sustain each other through repression. This web of trust makes it possible to take risks together.

SECURE CHANNELS

Material infrastructure allowing organizers to coordinate safely across borders and hostile environments.

SHARED KNOWLEDGE

Common languages, analyses, and histories that allow diverse movements to recognize interconnection.

MUTUAL AID

Redistributing resources from those with access to those under siege; weaving a safety net.

5.3 COMMUNICATIONS AS THE CIRCULATION SYSTEM OF MOVEMENTS

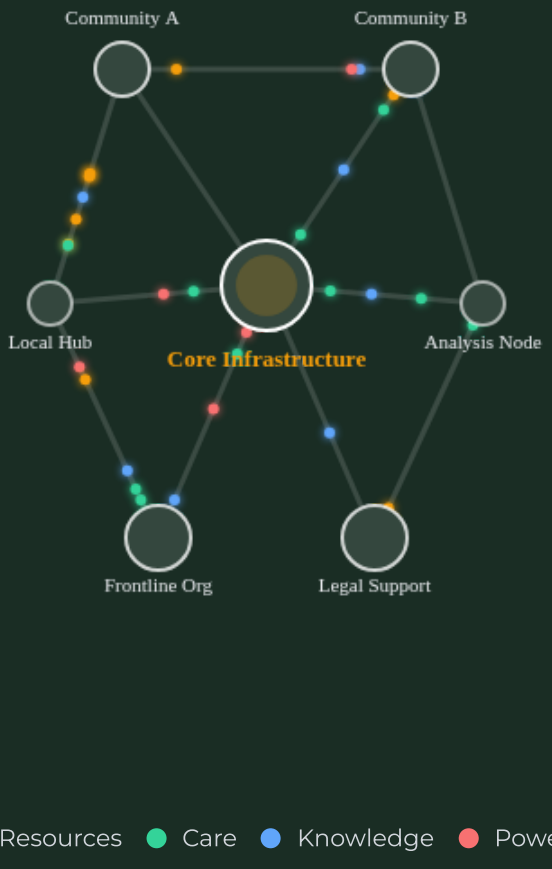
If movements are bodies, communication is the circulatory system—the network of channels through which resources, analysis, care, and energy flow. When this system is healthy, movements can respond quickly to threats, share innovations across contexts, and sustain themselves through long struggles.

> "When we say 'communications is infrastructure,' we mean that it is the foundation upon which movements build power... It includes the networks of trust that allow information to flow safely."

This perspective shifts the focus from "messaging" to "flow." Just as a body relies on the circulation of blood to deliver oxygen and remove waste, movements rely on communication to:

- **Distribute Analysis:** Sharing critical understanding of political moments rapidly across the network.
- **Circulate Care:** Ensuring resources and emotional support reach those most impacted by repression.
- **Synchronize Action:** Allowing diverse groups to move together without rigid command structures.

THE CIRCULATORY SYSTEM OF SOLIDARITY



5.4 TEMPORALITIES OF TRANSFORMATION: REJECTING THE NEWS CYCLE

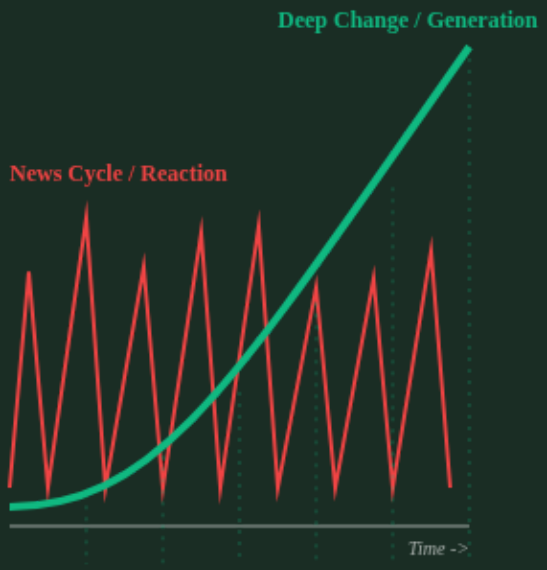
Dominant communications frameworks are organized around the 24-hour news cycle, the quarterly report, the funding deadline. This is the temporality of capitalism: short-term, crisis-driven, and extractive. It demands constant content production, rapid response, and immediate measurable impact. It has no patience for the slow work of relationship-building, consciousness-shifting, or infrastructure development.

> "This temporal logic is fundamentally at odds with the work of transformation. Real change does not happen on the timeline of a news cycle. It happens over generations."

Movements that orient themselves to the news cycle inevitably burn out, fragment, or lose sight of their long-term vision in the scramble to respond to each new crisis. The pressure to react instantly creates a cycle of exhaustion and shallowness, where depth is sacrificed for speed.

Justyk rejects this tyranny of urgency. It insists that transformation requires the slow accumulation of trust, the patient building of alternative institutions, and the endurance to survive repression and keep organizing.

CAPITALIST TIME VS. TRANSFORMATIONAL TIME



5.4 TEMPORALITIES OF TRANSFORMATION

PACHAKUTIK TIME: COMMUNICATIONS FOR THE LONG HAUL

Justyk Communications operates on Pachakutik time—the temporality of world-transformation. We reject the 24-hour news cycle, which demands constant production and reaction, in favor of the patient, unglamorous work of building infrastructure that outlasts any individual crisis.

THE TRAP

THE TYRANNY OF THE NEWS CYCLE

The temporality of capitalism is short-term, crisis-driven, and extractive. It demands constant content production, rapid response, and immediate measurable impact. It has no patience for the slow work of relationship-building.

THE SHIFT

PACHAKUTIK TIME

Reorienting away from trending topics. Investing in relationships and infrastructure that may not "pay off" in measurable ways for years or decades. Patience over reaction. Real change happens over generations.

THE WORK

BUILDING DURABLE INFRASTRUCTURE

The patient, unglamorous work of building secure communication channels, trusted networks, and shared archives. We create knowledge systems that are not lost when platforms change or accounts are shut down.

THE LEGACY

INTERGENERATIONAL TRANSFER

Documenting histories, mentoring younger organizers, and ensuring lessons of past struggles are not forgotten. We accept that our work may not be finished in our lifetimes, but we build the ground for those who follow.

5.5 COMMUNICATIONS ACROSS DIFFERENCE

COALITION WITHOUT ERASURE: MAPPING APPROACHES

Dominant approaches often demand unity at the cost of erasing difference. Justyk advocates for interconnection without assimilation—building coalitions based on mutual recognition rather than sameness.

HIGH INTERCONNECTION
PERFORMATIVE UNITY
The "Melting Pot" model. High connection but demands erasure of difference. "We are all the same" flattens power dynamics and silences marginalized voices for the sake of a cohesive narrative.
JUSTYK COALITION
Interconnection Without Assimilation. Mutual recognition where struggles are linked but distinct. Solidarity is active, respecting specificity while building shared infrastructure.
ATOMIZED CONFORMITY
Worst of both worlds. Individuals are isolated yet still pressured to conform to dominant norms. No collective power, no individual authenticity.
SILOED STRUGGLE
High specificity and autonomy but lacks connection. Movements work in isolation, vulnerable to divide-and-conquer tactics. Valid but strategically limited.
ASSIMILATION / ERASURE
AUTONOMY / SPECIFICITY
ISOLATION / FRAGMENTATION
Dominant Trap
Justyk Goal
Starting Point

5.6 COMMUNICATIONS AND THE AESTHETICS OF LIBERATION

Beyond Representation

Much of the discourse around "inclusive" communications focuses on representation: including diverse faces, voices, and stories in existing media forms. Justyk goes further. It recognizes that the forms themselves—the genres, aesthetics, and narrative structures—are not neutral vessels. They carry ideological weight. The TED Talk, the infographic, the viral video—these are forms developed within capitalist institutions.

> "The point is not to reject all existing forms, but to recognize that how we communicate is inseparable from what we communicate. Form is political."

The Poetics of Pachakutik

If we are communicating for world-transformation, our communications must themselves be transformative. This is the "Poetics of Pachakutik." It means breaking open the language that describes the world as it is to offer glimpses of the world as it could be. It is about using language, image, sound, and story to expand the imagination.

This requires a willingness to experiment, to be strange, to refuse the demand for instant legibility. It means trusting that those who need to find us will find us, and that the work of world-making cannot be

BREAKING THE MOLD: FORM AS POLITICAL

Dominant / Extractive Forms

- **The Press Release:** Unidirectional, institutional authority.
- **The Infographic:** Reduces complexity to consumeable data.
- **The Viral Hook:** Optimized for algorithmic extraction.

↓ SHIFT TO ↓

Justyk / Liberatory Forms

- **The Dialogue/Circle:** Multi-directional, shared wisdom.
- **The Visual Ecosystem:** Shows relationship & complexity.
- **The Deep Story:** Honors nuance, builds connection over time.

6. ASSESSMENT TOOLS

6.1 JUSTYK COMMUNICATIONS AUDIT

Organizations can use this framework to audit their communications practices. Use these questions to assess alignment with liberation-centered values across the four pillars.

PILLAR	AUDIT QUESTION
Justice	Does this communication name the system of oppression (e.g., capitalism, colonialism) or just the symptom? Does it build power or merely raise awareness?
Sentipensar	Does this strategy allow for emotional processing and honesty, or does it demand performative stoicism? Is embodied knowledge treated as valid data?
Ayllu	Are we extracting stories from this community, or are we in a reciprocal relationship with them? Is the audience treated as a market or a kinship network?
Pachakutik	Is this reactive damage control, or are we building infrastructure for long-term transformation? Does it prefigure the world we are trying to build?

PART IV

PARADOXES, ACCOUNTABILITY, AND EVOLUTION

07 Navigating the Paradoxes of Liberation Communications

08 Accountability: To Whom and For What?

09 Justyk as Living Framework: Limitations and Evolution

PART IV: PARADOXES, ACCOUNTABILITY, AND EVOLUTION

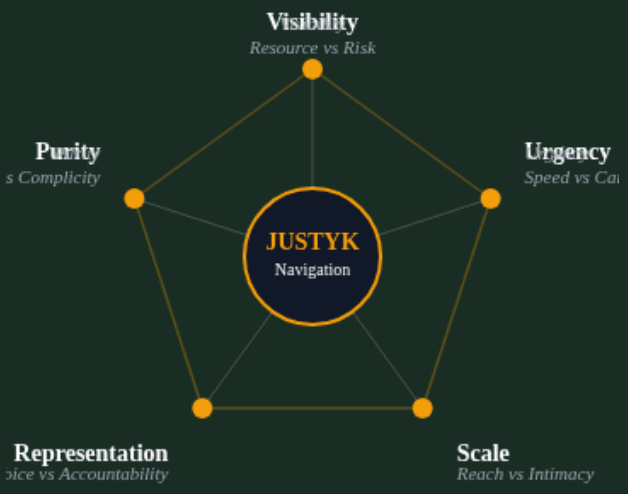
7. NAVIGATING THE PARADOXES OF LIBERATION COMMUNICATIONS

Liberation work is rarely straightforward. It exists in the tension between the world as it is and the world we are building. Justyk Communications acknowledges that there are no perfect solutions, only conscious choices made within complex systems. This section names the paradoxes inherent in this space—contradictions that cannot be "solved" but must be navigated with intention and care.

> "We navigate the tension between **visibility** as a resource and as a risk, between the **urgency** of crisis and the slowness of **care**, between the need for **scale** and the necessity of **intimacy**."

Dominant communications models often ignore these tensions, optimizing blindly for maximum visibility and speed. Justyk invites us to pause and assess: Who is endangered by this visibility? Who is exhausted by this urgency? By naming these paradoxes, we move from reactive crisis management to strategic, principled navigation. We accept that purity is impossible in an impure world, and instead strive for accountability and alignment.

THE CONSTELLATION OF PARADOXES

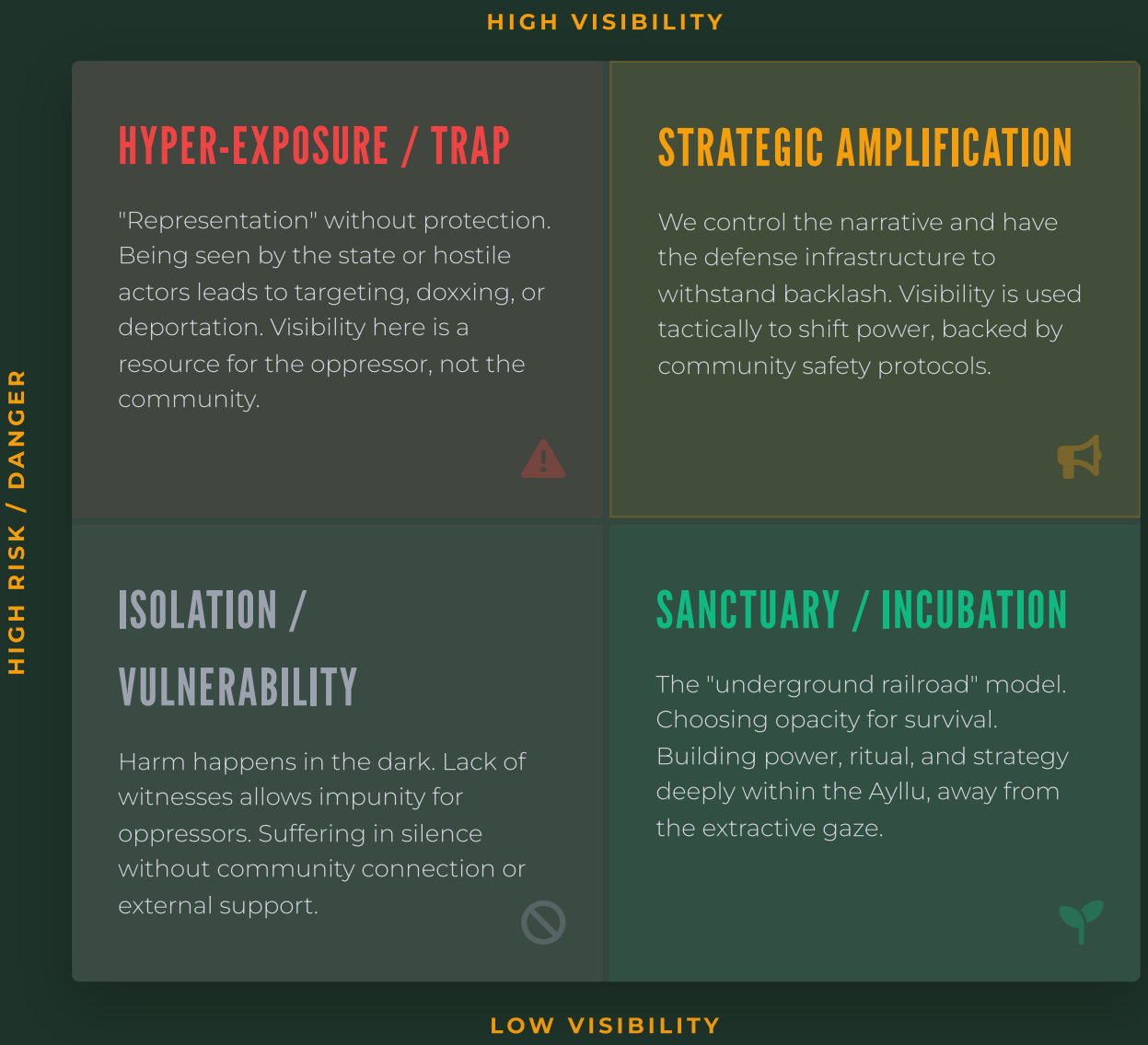


Dynamic tensions requiring constant navigation, not static solutions.

7.1 THE PARADOX OF VISIBILITY

NAVIGATING VISIBILITY: RESOURCE & RISK

Visibility is often assumed to be a universal good ("raising awareness"). However, for marginalized communities, visibility can be a trap. Justyk navigates this paradox by distinguishing between strategic amplification and dangerous exposure, always centering safety over metrics.


HIGH VISIBILITY
HYPER-EXPOSURE / TRAP
"Representation" without protection. Being seen by the state or hostile actors leads to targeting, doxxing, or deportation. Visibility here is a resource for the oppressor, not the community.
STRATEGIC AMPLIFICATION
We control the narrative and have the defense infrastructure to withstand backlash. Visibility is used tactically to shift power, backed by community safety protocols.
ISOLATION / VULNERABILITY
Harm happens in the dark. Lack of witnesses allows impunity for oppressors. Suffering in silence without community connection or external support.
SANCTUARY / INCUBATION
The "underground railroad" model. Choosing opacity for survival. Building power, ritual, and strategy deeply within the Ayllu, away from the extractive gaze.
LOW VISIBILITY
HIGH RISK / DANGER
HIGH SAFETY / PROTECTION
Dangerous Zone
Vulnerable Zone
Justyk Practice
Justyk Goal

7.2 THE PARADOX OF URGENCY AND CARE

Dominant systems operate on the assumption that speed equals solidarity. This "urgency culture" demands immediate reaction, often at the expense of the slow work of consent. Justyk insists that capacity is sacred—movements that do not rest cannot survive the long arc of liberation work.

THE TRAP OF URGENCY

ARTIFICIAL URGENCY
Reacting to external news cycles & crises.

BYPASSING CONSENT
Sacrificing safety for speed.

COLLECTIVE BURNOUT
Movement exhaustion & fragmentation.

REORIENTING TO CARE

THE INFRASTRUCTURE OF CARE

CAPACITY CHECK
Is this sustainable? Honoring limits.

SPEED OF TRUST
Deepening relations before acting.

DURABLE POWER
Building for the long haul.

> Justyk Communications insists that rest, grief, and healing are not distractions from the work—they are the work.

7.3 THE PARADOX OF SCALE

Dominant models assume that bigger is always better—optimizing for mass reach and viral growth. However, liberation work relies on deep trust and accountability, which are inherently non-scalable qualities. Justyk navigates this paradox by prioritizing depth over breadth and the translocal over the mass.

- **Intimacy vs. Reach:** We cannot "scale up" trust; we can only grow it at the speed of relationship.
- **Translocal Networks:** Instead of one giant movement, we build interconnected local communities (ayllus) that share solidarity across borders.
- **Fractal Strategy:** What we practice at the small scale (individual/community) sets the pattern for the large scale (movement/translocal).

7.4 THE PARADOX OF REPRESENTATION

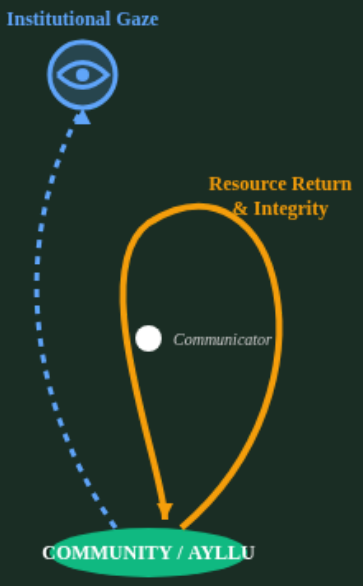
In the dominant liberal imagination, "representation" is often positioned as the ultimate goal of social change: seeing diverse faces in high places, telling our stories on large platforms, and achieving visibility within existing systems. However, for liberation movements, representation often functions as a trap.

To be "representable" to power frequently requires making our demands palatable, our complexities flattened, and our radicalism softened. It demands that we perform our trauma for consumption rather than organizing for our survival. The paradox lies here: movements often need visibility to build power, yet the pursuit of representation can sever our accountability to the very communities we claim to serve.

> "Representation asks: 'Do they see us?'
> Accountability asks: 'Do we answer to them?'"

When we prioritize the gaze of the powerful over the needs of the people, we risk becoming spokespeople for the status quo in diverse packaging. Justyk Communications insists on shifting the focus from representation (optics) to accountability (governance). The question is not how many people see us, but to whom are we responsible when the cameras turn off.

THE REPRESENTATION TRAP



- **Representation Model**
  Linear path upward to institutional gaze. Sacrifices roots for reach. High visibility, low accountability.
- **Accountability Model (Justyk)**
  Circular loop returning to community (Ayllu). Resources flow inward. Deep roots, high integrity.

7.5 THE PARADOX OF PURITY AND COMPLICITY

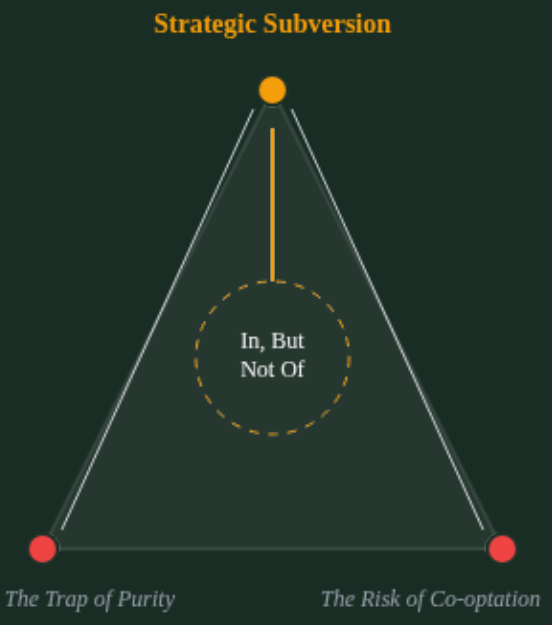
In liberation work, there is often a profound desire for purity—a wish to stand completely outside the systems of oppression we oppose. We want funding that isn't tainted by capitalism, platforms that aren't built on extraction, and strategies that are perfectly decolonial. However, Justyk recognizes a difficult truth: **there is no "outside"** to global racial capitalism. We are all entangled.

> "Purity is a trap. Complicity is inevitable. The work is not to keep our hands clean, but to use our position within these systems to dismantle them."

This paradox requires us to navigate impure terrains without losing our way. If we demand total purity, we isolate ourselves and abandon the terrain of struggle. If we engage uncritically, we risk co-optation, where our movements become mere brands within the marketplace.

The Justyk approach is one of **Strategic Subversion**. We may use corporate platforms, but we do so to organize against them. We may accept institutional resources, but we redistribute them to the grassroots. We are "in, but not of"—occupying these spaces not to succeed within them, but to repurpose their infrastructure for liberation.

NAVIGATING IMPURE TERRAINS



- Danger Zones (Isolation / Co-optation)
- Strategic Subversion (Justyk Path)

8. ACCOUNTABILITY: TO WHOM AND FOR WHAT?

In dominant communications frameworks, accountability is often structured vertically and transactionally: upwards to funders, board members, and institutional leadership. The "public" is treated as a passive audience to be managed or a market to be captured, not a community to whom we are answerable.

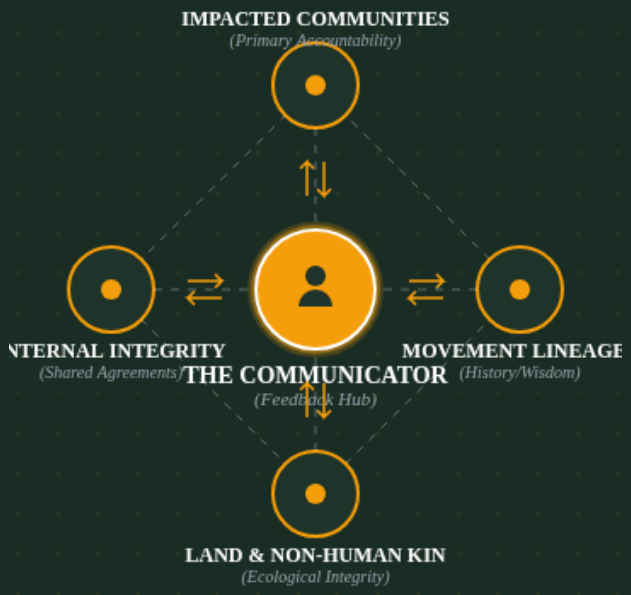
> *"Accountability is not a punishment mechanism; it is a feedback loop for alignment. It asks: Are we keeping our promises to the people we claim to serve?"*

Justyk Communications inverts this logic. It insists that our primary accountability is to the Ayllu—the communities most impacted by the systems we oppose. This is not a metaphor. It means that when there is a conflict between what a donor wants and what a frontline community needs, we choose the community.

This framework redefines accountability as an ongoing practice of specific relationships rather than a vague gesture toward "the public." We define four primary spheres of accountability:

- **Impacted Communities:** Those closest to the harm and the work. Do our stories honor their agency and dignity?
- **Lineages & Ancestors:** The movements that came before. Are we building on their wisdom or erasing it?
- **Land & Non-Human Kin:** The territory where we stand. Does our work support ecological integrity?
- **Internal Integrity:** Our own values and shared agreements. Are we practicing what we preach?

THE ACCOUNTABILITY COMPASS



Visualizing the shift from vertical hierarchy to relational reciprocity.

8.1 ACCOUNTABILITY AS ONGOING PRACTICE

> Accountability is not a destination or a status; it is a daily practice of alignment, repair, and integrity. Justyk defines accountability through specific, ongoing actions rather than performative statements.

Consent Checks

Are we checking for consent not just at the beginning, but throughout the process? Consent is ongoing and can be revoked. We ensure our subjects feel empowered to say 'no' or 'stop' at any time.

Resource Redistribution

Are we redistributing resources (money, visibility, access) to those whose stories we are telling? We do not extract value without reciprocity.

Feedback Loops

Do we have mechanisms for communities to tell us when we get it wrong? Are those mechanisms safe and accessible? We actively seek critique rather than waiting for crisis.

Refusal of Surveillance

Are we protecting our community from unnecessary surveillance? We prioritize secure channels and minimize data collection, understanding visibility as a potential risk.

Long-Term Commitment

Are we showing up only for the crisis, or are we building relationships for the long haul? We commit to presence beyond the news cycle.

8.2 WHEN WE GET IT WRONG

Mistakes are inevitable in liberation work. The goal is not perfection, but the capacity for repair. Justyk establishes clear protocols for when harm occurs, moving beyond performative apologies to structural accountability and learning loops.

Acknowledge Impact Over Intent

Move beyond "I didn't mean to" defenses. Center the harm caused rather than the intentions behind it. Validate the experience of those impacted without centering the feelings of the harm-doer.

Specific & Material Repair

Offer tangible repair actions rather than vague promises. This might include retracting content, redistributing resources, changing leadership structures, or stepping back from specific spaces.

Root Cause Analysis

Investigate *why* the harm occurred. Was it a lack of consultation? A gap in analysis? A failure of process? Identify the structural weakness to prevent recurrence.

Transformative Action

Implement changes to systems and protocols. Ensure that the learning is institutionalized so that new members don't repeat old mistakes. Share the learning publicly if appropriate.

Public Accountability

Be transparent about the mistake and the repair process without over-sharing private details or performing accountability for optics. Model what it looks like to learn in public.

"Accountability is not a destination, but a skill we practice every day. It is the bridge back to community when we have strayed."

9. JUSTYK AS LIVING FRAMEWORK: LIMITATIONS AND EVOLUTION

9.1 SITUATED ORIGINS, PARTIAL PERSPECTIVES

This framework is not a universal "view from nowhere." It emerges from the specific positionality of a trans, Dalit, neurodivergent communicator navigating Global South and climate justice movements. It is grounded in these specific struggles and does not claim to speak for all. It is a "situated knowledge" (Haraway)—offered not as a rigid template, but as a contribution from a specific vantage point that invites others to complete the picture with their own lived realities.

9.2 THE RISK OF CO-OPTATION

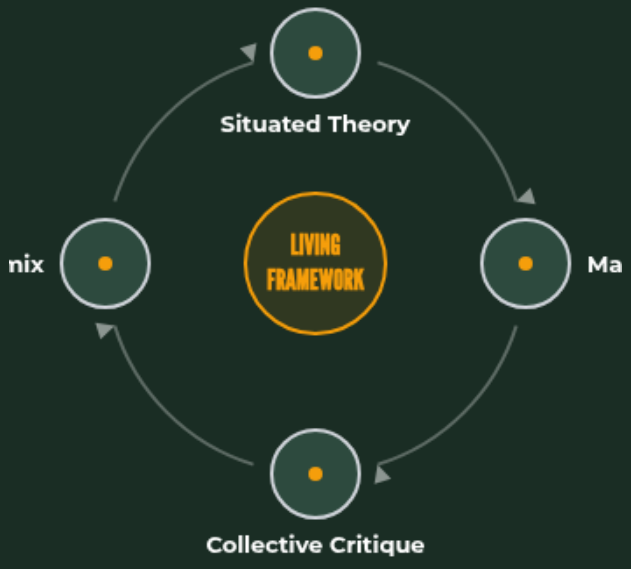
Language is easily captured. Just as "intersectionality" and "decolonization" have been co-opted by institutions to perform equity without redistributing power, "Justyk" risks becoming a buzzword stripped of its political teeth. We must guard against this by insisting on material practice over branding.

> *"If resources aren't moving, if power isn't shifting, if relationships aren't deepening —it isn't Justyk, no matter what language is used."*

9.3 AN INVITATION TO CRITIQUE AND EVOLUTION

This document is a snapshot of a living practice. It is incomplete by design. We invite movements to break it, remix it, argue with it, and expand it. The goal is not to preserve the integrity of the framework, but to build the infrastructure for the world we need.

THE CYCLE OF PRAXIS



The framework breathes through the cycle of situated action and collective reflection.

PART V

LINEAGES, TOOLS, AND INVITATIONS

10 Intellectual and Movement Lineages

11 Practical Tools for Justyk Practice

12 Invitation: Joining the Work

PART V: LINEAGES, TOOLS, AND INVITATIONS

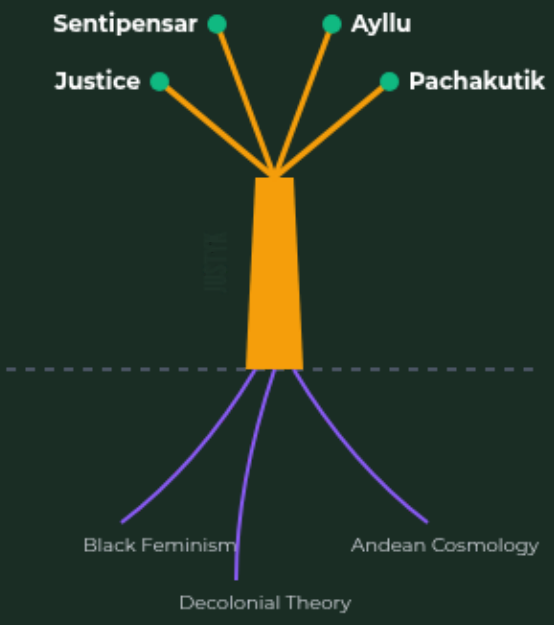
10. INTELLECTUAL AND MOVEMENT LINEAGES

Justyk Communications does not claim originality. It is a synthesis—a bringing together of epistemologies, practices, and frameworks that have been developed over centuries by those resisting oppression. The name itself is a portmanteau: JUstice, SenTipensar, AYllu, and PachaKutik.

> "To practice Justyk is to step into a river that has been flowing long before us. This section honors those lineages, offering them not as a reading list, but as a map of the ancestors who guide this work."

This framework is a weaving of distinct but interconnected traditions: Black feminist abolitionism, Andean cosmology, decolonial theory, and disability justice. These are not merely "academic" citations; they are movements of blood, soil, and spirit. Each concept carries its own lineage, its own history of struggle, and its own cosmology. We trace these roots to acknowledge debt and to invite deeper study.

THE ROOTS OF JUSTYK



- Deep Roots (Epistemologies)
- The Justyk Framework

10. INTELLECTUAL AND MOVEMENT LINEAGES

10.1 DECOLONIAL AND GLOBAL SOUTH EPISTEMOLOGIES

> Justyk Communications is a synthesis of epistemologies developed by those resisting oppression. We honor these lineages not as abstract theories, but as tools for survival and world-making.

ORLANDO FALS BORDA

CONCEPT: SENTIPENSAR

Sociologist who articulated "thinking-feeling" as a way of knowing that refuses the Western split between reason and emotion. Learned from the river peasants of Colombia.

Source: Knowledge for Liberation

FRANTZ FANON

CONCEPT: DECOLONIAL REFUSAL

Insisted that decolonization requires material transformation, not just symbolic change. His work grounds our understanding that communications must serve the dismantling of colonial systems.

Source: The Wretched of the Earth (1961)

SILVIA RIVERA CUSICANQUI

CONCEPT: CH'IXI / AYLLU

Aymara sociologist who theorizes the "ch'ixi" (motley/mixed) nature of modernity and the persistence of the ayllu as a structure of resistance to colonial extraction.

Source: Ch'ixinakax utxiwa (2012)

SYLVIA WYNTER

CONCEPT: THE HUMAN / MAN

Critiques how the Western concept of "Man" overrepresents itself as "Human," excluding others. Reminds us that "neutral" communications often serve this exclusionary definition of humanity.

Source: Unsettling the Coloniality of Being (2003)

10.2 BLACK FEMINIST AND INTERSECTIONAL THOUGHT

> Justyk Communications draws profoundly from Black feminist traditions, which teach us that systems of oppression are interlocking and that justice requires not inclusion, but the total transformation of power structures.

KIMBERLÉ CRENSHAW

CONCEPT: INTERSECTIONALITY

Coined the term to describe how overlapping identities create distinct modes of discrimination. Essential for Justyk's understanding that we cannot address climate justice without addressing racial and gender justice.

Source: Demarginalizing the Intersection (1989)

ANGELA DAVIS

CONCEPT: RADICAL TRANSFORMATION

Teaches that to be radical is to grasp things by the root. Her abolitionist framework informs our view that we do not communicate to reform oppressive institutions, but to dismantle them and build anew.

Source: Are Prisons Obsolete? (2003)

AUDRE LORDE

CONCEPT: THE MASTER'S TOOLS

"The master's tools will never dismantle the master's house." Justyk's rejection of corporate PR metrics and surveillance capitalism is grounded in this vital insight—we cannot use the tools of domination for liberation.

Source: Sister Outsider (1984)

RUTH WILSON GILMORE

CONCEPT: ABOLITION AS PRESENCE

Defines abolition not just as the absence of prisons, but the presence of life-affirming institutions. Justyk views communications as part of this infrastructure—building the systems necessary for life to flourish.

10.3 DISABILITY JUSTICE AND CRIP THEORY

> Justyk Communications refuses the ableist demands of urgency culture and perfectionism. We draw from Disability Justice to build communications that honor capacity, embrace "crip time," and center access as love.

SINS INVALID / PATTY BERNE

CONCEPT: 10 PRINCIPLES OF DISABILITY JUSTICE

Moved beyond "rights" (legislation/inclusion) to "justice" (wholeness/liberation). Central to Justyk is the principle that there is no neutral body and no single "correct" way to communicate.

Source: Skin, Tooth, and Bone (2016)

MIA MINGUS

CONCEPT: ACCESS INTIMACY

Redefines access not as a logistical checklist but as a feeling of connection and understanding. Justyk treats accessibility as a relational practice of "access intimacy" rather than compliance.

Source: Leaving Evidence (Blog)

LEAH LAKSHMI PIEPZNA-SAMARASINHA

CONCEPT: CARE WEBS AS INFRASTRUCTURE

Asserts that care work is the "bedrock of our survival." Justyk views communications networks as care webs—infrastructure built to sustain life when state systems fail or attack.

Source: Care Work: Dreaming Disability Justice (2018)

ALISON KAFER

CONCEPT: CRIP TIME

Explores how "crip time" bends the clock to meet the body, rather than forcing the body to meet the clock. A crucial lineage for Justyk's rejection of the 24-hour news cycle and capitalist urgency.

Source: Feminist, Queer, Crip (2013)

10.4 INDIGENOUS EPISTEMOLOGIES AND LAND-BASED RESISTANCE

> Land is not a resource; it is a relative. Indigenous epistemologies remind us that communication must be grounded in specific territories and accountable to the more-than-human world.

LEANNE BETASAMOSAKE SIMPSON

CONCEPT: GROUNDED NORMATIVITY

Articulates ethical frameworks generated from the land itself. Reminds us that theory is not just abstract concept but lived practice rooted in place and relationship.

Source: As We Have Always Done (2017)

GLEN COULTHARD

CONCEPT: PLACE-BASED ETHICS

Critiques the colonial politics of recognition and emphasizes a place-based ethics of reciprocity. Rejects state-centric solutions in favor of Indigenous resurgence.

Source: Red Skin, White Masks (2014)

THE ZAPATISTAS

CONCEPT: MANDAR OBEDECIENDO

"Leading by obeying"—a governance model where leaders are servants to the community. Aligns with Justyk's refusal of top-down communications strategies.

Source: Sixth Declaration of the Lacandon Jungle

ANDEAN COSMOLOGY

CONCEPT: PACHAMAMA & SUMAK KAWSAY

The foundation of Justyk's 'Ayllu' and 'Pachakutik' pillars. Recognizes nature as a subject of rights and "Good Living" as communal balance, not individual wealth.

Source: Indigenous movements of Bolivia/Ecuad

10.5 POLITICAL ECONOMY AND CRITIQUE OF CAPITALISM

> Justyk Communications understands capitalism not just as an economic system, but as an ecology of extraction that mines human attention, emotion, and relationships. We draw on these critiques to build infrastructure that resists commodification.

CEDRIC ROBINSON

CONCEPT: RACIAL CAPITALISM

Established that capitalism has always been racial capitalism—dependent on the differentiation and exploitation of specific groups. Justyk applies this to how communications strategies extract value from racialized communities.

Source: Black Marxism (1983)

YVES CITTON

CONCEPT: THE ECOLOGY OF ATTENTION

Frames attention not as a commodity to be captured, but as a limited ecological resource to be stewarded together. A direct influence on Justyk's refusal of the extractive "attention economy" model.

Source: The Ecology of Attention (2017)

SHOSHANA ZUBOFF

CONCEPT: SURVEILLANCE CAPITALISM

Maps how human experience is claimed as free raw material for translation into behavioral data. Justyk resists this by prioritizing secure, non-extractive infrastructure over platform metrics.

Source: The Age of Surveillance Capitalism (2019)

NICK COULDRY & ULISES MEJIAS

CONCEPT: DATA COLONIALISM

Argues that data relations are the new colonial relations, extracting value from human life for corporate profit. Justyk's "Ayllu" framework offers a counter-model of data sovereignty and reciprocal care.

Source: The Costs of Connection (2019)

PART V: LINEAGES, TOOLS, AND INVITATIONS

11. PRACTICAL TOOLS FOR JUSTYK PRACTICE

This section moves from the theoretical and epistemological foundations to the concrete practice of Justyk Communications. This is where the framework becomes infrastructure. These tools are not meant to be rigid rules, but rather scaffolds for building liberation-centered communications in your specific context.

> "We do not simply 'apply' Justyk; we **practice** it. These tools are designed to interrupt extractive habits and cultivate practices of care, consent, and collective power."

The following instruments—ranging from audits and decision matrices to safety protocols and capacity calendars—are offered as starting points. They address the practical realities of movement work: How do we decide what to amplify? How do we ensure safety in visibility? How do we balance urgency with capacity? Use them, adapt them, and remix them to serve your ayllu.

THE JUSTYK TOOLKIT

Infrastructure for Daily Practice

11.1 JUSTYK AUDIT & DECISION MATRIX

QUESTIONS FOR REFLECTION

JUSTICE CHECK

Does this initiative redistribute power and resources, or merely increase visibility for the organization?

AYLLU CHECK

Who is this for? Have we received consent and guidance from the communities most impacted?

SENTIPENSAR CHECK

Does the tone honor the emotional reality of the moment, or does it bypass grief for "optimism"?

PACHAKUTIK CHECK

Are we building long-term infrastructure, or just feeding the 24-hour news cycle?

COMMUNICATION DECISION MATRIX

SCENARIO / CONDITION	RECOMMENDED ACTION
Aligned Values + High Capacity	**Proceed with Care.** Ensure consent protocols are met. amplify leadership of those affected.
Aligned Values + Low Capacity	**Slow Down.** Communicate on a delayed timeline. Prioritize rest and internal care over external output.
Misaligned Values + High Urgency	**Do Not Engage.** Use the "No" template. Protect the ayllu from distraction and extraction.
Unclear Alignment + High Pressure	**Pause & Audit.** Use the "First 72 Hours" protocol to assess before responding. Silence is a valid strategy.

11.2 CONSENT & SAFETY PROTOCOLS

THE FOUR PILLARS OF JUSTYK CONSENT

ONGOING NEGOTIATION

Consent is not a one-time signature. It must be re-confirmed at every stage: interview, editing, and final publication.

RIGHT TO REVOKE

Survivors and community members retain the agency to edit, redact, or completely withdraw their story at any time without penalty.

CONTEXTUAL SAFETY

We assess risk based on the current political climate. Visibility is not always a resource; often it is a threat to the ayllu.

SHARED OWNERSHIP

The story belongs to the community telling it. Institutional branding must never supersede community ownership or safety.

SAFETY ASSESSMENT PROTOCOL

THREAT LEVEL / CONDITION	REQUIRED PROTOCOL
Severe Risk State targeting, criminalization, or active violence.	**Complete Anonymity.** Use voice distortion, silhouettes, or illustrations. No identifiable landmarks. Data stored offline only. Distribution limited to secure channels.
High Risk Doxxing, job loss, social harassment, or legal threats.	**Pseudonyms & Visual Obscurity.** Use first names only or pseudonyms. Blur faces. Delay publication to prevent location tracking. content behind password protection if needed.
Moderate Risk Community tension, family conflict, or stigma.	**Informed Consent Check.** explicitly discuss potential backlash scenarios. Limit circulation to specific audiences (Ayllu only). Disable comments on public platforms.
Low Risk Public figures, secure contexts, or collective statements.	**Standard Attribution.** Full names and images used only with signed "Storytelling Consent Form." Ensure attribution builds power, not just content.

PART V: PRACTICAL TOOLS (11.3)

CRISIS RESPONSE & EDITORIAL GUIDELINES

THE FIRST 72 HOURS PROTOCOL

0-4 Hours: Pause, Secure, and Verify

Do not react publicly. Activate the *Ayllu* crisis pod. Move all comms to secure channels (Signal/Wire). Verify the physical safety of those impacted before considering optics.

4-24 Hours: Assessment & Care

Conduct a *Sentipensar* impact assessment: Who is harmed? What systemic violence is at play? Draft holding statements that center care for survivors, not institutional defense.

24-72 Hours: Strategic Intervention

Release context-rich messaging. Connect the specific event to broader structural analyses (naming the system). Mobilize the solidarity network for amplification and defense.

JUSTYK EDITORIAL GUIDELINES

Reject Passive Voice

Passive voice obscures responsibility ("Mistakes were made" vs "Police committed violence"). Always name the actor and the system. Reinforce agency.

Contextualize, Don't Isolate

Refuse to present events as isolated "tragedies." Weave the historical timeline. Show that the crisis is a predictable outcome of extractive systems, not an aberration.

Prefigure the Alternative

Every critique must contain the seed of the solution. Use language that invites the audience into the world we are building (*Pachakutik*). End with an invitation to collective action.

11.3 ACCESSIBILITY & CAPACITY TOOLS

ACCESSIBILITY AS NON-NEGOTIABLE

VISUAL & ALT TEXT

Every image must have descriptive alt text. Avoid text-in-images. Ensure high contrast ratios (WCAG AAA) for all graphics to serve low-vision kin.

CAPTIONS & TRANSCRIPTS

No video without captions; no audio without transcripts. This is not an "add-on" but essential infrastructure for deaf and hard-of-hearing communities.

COGNITIVE ACCESS

Use plain language (Grade 8 level). Avoid academic jargon or movement speak that acts as a gatekeeper. Include trigger warnings (content notes) for trauma.

DIGITAL SAFETY

Accessibility includes safety. Do not expose community members to surveillance. Use encrypted channels and blur faces in documentation of direct action.

CAPACITY CALENDAR TEMPLATE

TEAM STATE / ZONE	CAPACITY DEFINITION	PERMITTED OUTPUT
Summer / Growth	High energy. Abundant resources. Collective health is strong.	**Proactive:** Campaign launches, new narrative experiments, rapid response, external partnerships.
Autumn / Harvest	Focus on finishing. Reflection. Consolidating gains.	**Maintenance:** Reporting back, storytelling about recent wins, scheduled posts only. No new launches.
Winter / Rest	Grief processing. Post-crisis exhaustion. Deep planning.	**Silence/Minimal:** "Closed for Rest" auto-replies. Resharing evergreen content. Internal care only.
Crisis / Pachakutik	Immediate threat or collapse. Infrastructure stress.	**Emergency Only:** Safety protocols, mutual aid coordination. Halt all "brand" messaging.

11.5 CAPACITY OVER URGENCY / STORYTELLING CONSENT

THE CAPACITY CALENDAR PROTOCOL

TEAM STATE	COMMUNICATION PROTOCOL
Green: High Capacity	Full engagement. Proactive storytelling, rapid response, new projects allowed. Focus on expansion and creative experimentation.
Yellow: Moderate Strain	Maintenance mode. Prioritize core channels only. No new projects. Delay non-urgent responses by 48-72 hours.
Red: Crisis / Burnout	Emergency stop. Silence on external channels except for critical security updates. Cancel meetings. Mandatory rest.
Grey: Grief / Mourning	Sacred pause. Acknowledge loss internally and externally. Shift all comms to memorial/care. Suspend "business as usual."

STORYTELLING CONSENT FRAMEWORK

> *"Consent is not a one-time signature on a release form. It is an ongoing conversation about agency, safety, and how one's story travels in the world."*

RIGHT TO REVIEW

Contributors see the final draft before publication. They have the right to veto or edit how they are represented.

RIGHT TO WITHDRAW

Consent can be withdrawn at any time, even after publication. We commit to removing content if safety needs change.

RISK ASSESSMENT

We proactively discuss potential risks of visibility (doxing, harassment) and create a safety plan before sharing.

ANONYMITY OPTIONS

We offer tiered anonymity: full name, first name only, pseudonym, or voice/visual distortion as standard options.

PART V: LINEAGES, TOOLS, AND INVITATIONS

11.6 RESOURCE REDISTRIBUTION: SOLIDARITY IN PRACTICE

Solidarity without material action is merely performance. The Justyk framework requires the active redistribution of power and resources—moving from transactional charity to structural solidarity. This flow map outlines the five key currents of redistribution.

TIER 1: TANGIBLE RESOURCES (IMMEDIATE)

MONEY

Unrestricted funds.
Paying survivors.
Reparations, not aid.

PLATFORMS

Ceding space.
Passing the mic.
Amplifying without coopting.

ACCESS

Sharing tools & logins.
Opening institutional doors.
Press lists & networks.

DEEPENING THE PRACTICE

TIER 2: STRUCTURAL & EMBODIED RESOURCES (DEEP)

LABOR

Admin & technical support.
Grant writing & editing.
Service roles behind scenes.

RISK

Absorbing legal/social blows.
Using privilege as a shield.
Putting bodies on the line.

> *"True solidarity requires the redistribution of money, platforms, labor, access, and risk. It is a material practice of flow."*

11.7 JUSTYK COMMS TEAM CHARTER

CORE AGREEMENTS

PURPOSE

We communicate to build power and infrastructure for the movement, not merely to increase brand visibility or metrics.

PACE

We reject false urgency. We move at the speed of trust. We do not sacrifice our well-being for deadlines.

CARE

Our team is an Ayllu. We prioritize mutual support, check in on capacity, and honor rest as essential work.

SAFETY

We prioritize the safety of our community over the reach of our content. We use secure channels and consent protocols.

ROLES & RITUALS

ROLE / RITUAL	DESCRIPTION & FREQUENCY
The Care Tender	A rotating role responsible for checking team capacity, leading check-ins, and flagging when the team needs to slow down. (Rotates Monthly)
The Consent Anchor	Responsible for ensuring all stories and images have proper, informed, and ongoing consent before publication. (Permanent Role)
Capacity Check-in	Monday morning ritual: "What is my capacity percentage today?" Green/Yellow/Red status check before assigning tasks. (Weekly)
Post-Campaign Cool Down	Mandatory rest period following any major launch or crisis response. No new content creation for 48 hours. (As Needed)

11.8 SAMPLE JUSTYK-ALIGNED MESSAGING

Words create worlds. Shifting our language is essential to shifting power. Below are examples of how to translate dominant frames into Justyk-aligned messaging that names systems, centers agency, and builds the ayllu.

DOMINANT FRAME (EXTRACTION)

"Give voice to the voiceless."

JUSTYK FRAME (JUSTICE)

"Amplify the analysis of those systematically silenced by colonial institutions."

DOMINANT FRAME (PASSIVE VICTIMHOOD)

"Support vulnerable communities affected by climate change."

JUSTYK FRAME (ACTIVE SYSTEM NAMING)

"Stand with communities made vulnerable by fossil capitalism and state neglect."

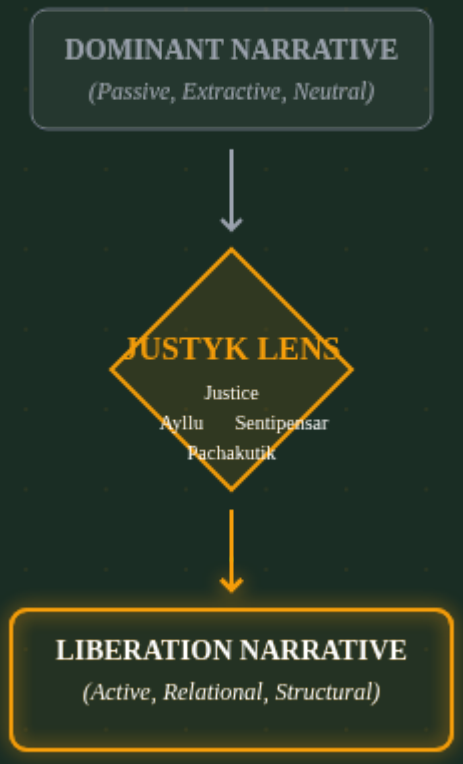
DOMINANT FRAME (TRANSACTION)

"Donate now to help us save the planet."

JUSTYK FRAME (AYLLU/RECIPROCITY)

"Invest in the frontline infrastructure defending our collective future."

THE REFRAMING PRISM



Applying the Justyk lens transforms passive descriptions into active power analysis.

11.9 RED LINES: WHEN NOT TO COMMUNICATE

> Justyk emphasizes that silence is sometimes a strategic and ethical necessity. We do not communicate when doing so endangers the ayllu or validates harmful premises. These are our red lines.

DO NOT VALIDATE FALSE PREMISES

Do not engage in debates that accept the legitimacy of dehumanization. Refuse to debate "whether" someone deserves rights; only discuss "how" rights are realized. Engagement validates the question.

DO NOT COMPROMISE SAFETY FOR VISIBILITY

If a story endangers the subject (via doxxing, state repression, or community backlash), it does not get told. No amount of "impact" justifies risking a community member's life or livelihood.

DO NOT BYPASS CONSENT

If informed, ongoing consent has not been secured, the communication stops. "Implied" consent is not enough. If a survivor changes their mind at the last minute, we pull the story.

DO NOT REACT TO MANUFACTURED CRISES

Do not let opponents dictate your timeline. If a "crisis" is manufactured to distract or drain resources (e.g., bad faith trolling), do not respond. Starve the distraction; feed the work.

PART V: LINEAGES, TOOLS, AND INVITATIONS

11.10 LONG-TERM INFRASTRUCTURE PROJECTS CHECKLIST

Building for the long haul means investing in systems that outlast any single campaign. Use this checklist to prioritize infrastructure projects that strengthen movement resilience, memory, and capacity over time.

Secure Communication Channels

Are we building encrypted, decentralized channels (Signal, Matrix, etc.) that protect our communications from surveillance and platform shutdowns?

Movement Archives & Memory

Are we documenting our history, lessons, and victories in ways that are accessible to future generations and safe from digital erasure?

Systems of Care & Healing

Do we have infrastructure for collective care, mental health support, and burnout prevention integrated into our communications workflows?

Decentralized Networks

Are we building power that doesn't rely on a single leader or hub? Is knowledge and capacity distributed across the ayllu?

Training & Intergenerational Transfer

Do we have mentorship programs and training materials to pass on skills and analysis to new communicators and organizers?

Owned Platforms & Sovereignty

Are we reducing reliance on corporate social media by building our own websites, newsletters, and community platforms?

PART V: LINEAGES, TOOLS, AND INVITATIONS

JOINING THE WORK

This work belongs to movements, not to individuals. The question is not whether Justyk is "right," but whether it is useful for the work of building the world we need.

READ IT

SKIP SECTIONS

ARGUE WITH IT

ADAPT IT

REMIX IT

Justyk Communications is an invitation to paradigmatic shift. It is offered as a resource for those navigating the paradoxes of liberation work at the end of the world.

SUMAN SAURAV

(they/them)

Suman Saurav is the founder and theorist of Justyk Communications—a new knowledge system for liberation communications rooted in Indigenous, neurodivergent, queer, trans, feminist, Dalit, and Global South epistemologies. Built on four pillars—**Justice (Ju)**, **Sentipensar (St)**, **Ayllu (Y)**, and **Pachakutik (K)**—Justyk Communications centers collective care, consent, and reciprocity over extraction, offering movements the tools to build communications infrastructure that redistributes power and centers those most impacted by climate breakdown and systemic oppression.

They are co-founder and Co-Executive Director of **Comms for a Cause (C4AC)**, a communications collective building infrastructure for movements to survive, organize, and resist under climate breakdown and digital repression, and the founder of **DisQo Collective**, a digital platform for DisQo people—Disabled, Queer, and Neurodivergent people—to come together, share solidarities, and build systems that work for them.

A trans, Dalit, neurodivergent communicator, Suman's work spans climate justice, feminist organizing, disability justice, caste abolition, and digital resilience. They are building the communications infrastructure movements need to survive the polycrisis and win.

FOUNDER & THEORIST
JUSTYK COMMUNICATIONS

CO-FOUNDER & CO-ED
COMMS FOR A CAUSE

FOUNDER
DISQO COLLECTIVE

JUSTYK

COMMUNICATIONS FRAMEWORK

Suman Saurav

JUSTYK COMMUNICATOR

CO-FOUNDER AND CO-ED OF COMMS FOR A CAUSE

Contact the author: suman@commsforacause.org

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Designed with forest green background (#1E3329) and League Gothic used for the word "Justyk".

Framework for Liberation-Centered Practice